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1948

Death and Life

BY JAMES O. S. HUNTINGTON, O.H.C.

They said, We be all dead. Exodus x: 33.

Who were dead. Ephesians ii: 1.

We that are dead. Romans vi: 2.

TO an intelligent Oriental, destitute of all knowledge of the Christian Faith, the words "death," "dead," "die," as they are found in the New Testament, must prove singularly perplexing. In many places he will find death spoken of as the end of earthly existence, as the doom from which all men shrink, yet to which all must at last succumb. In other passages he finds death spoken of as the present condition of those who are in full physical vitality. And, lastly, in some of these passages death is spoken of as a state to be dreaded and from which deliverance must be sought, in others as a state to be most desired, full of blessedness and joy. Evidently some explanation is needed, some clue to the contradiction. What is the solution? It will not be amiss for us to think it out for ourselves.

I

First of all there is *physical*, or bodily death. For the animal this means the end of its existence, the extinction of that animate being and its prompt dissolution into the original elements. For man, physical death does not mean the end of existence but the separation of soul and body. When the soul no longer inhabits the body, the body passes to corruption until the resurrection at the Last Day. But the soul of man lives on, in joy or misery, conscious of its existence, able still to think, to rejoice or sorrow, to hope or fear. As the Wise Man says of the end of human life in this world: "Then shall the dust return to earth as it was; and the spirit shall return to God who gave it." It is of this death that our first text speaks. "We be all dead men," was the

cry of the Egyptians, as in every house the first-born lay lifeless and a panic of fear possessed them, lest the same doom should engulf them all. It is of death in this sense that the Apostle says "It is appointed unto men once to die."

Our Lord Jesus Christ passed through this death for us. At three o'clock on the afternoon of the first Good Friday He "gave up the ghost." He breathed forth His spirit into His Father's hands. "Father," He said, "into Thy hands I commend My Spirit." Thus He tasted death for us. We confess this in the Creed, "He . . . died" or, as the Article says, He "truly suffered, was crucified, dead." His Sacred Body indeed "saw no corruption," but it lay in Joseph's tomb, still and cold and lifeless, from Friday afternoon until early Sunday morning.

II

What, then, is *spiritual* death? That is far different. It means not the separation of the soul from the body but of the soul from God. Man was created for union with God. That union alone constitutes true human life as distinguished from mere existence. To be separated from God is for man to be unable to respond to his true environment, the en-

vironment of that spiritual world in which he was made to find his satisfaction and joy. In such separation, man becomes the eye without light, the lungs without the body without food. What causes such separation? Only one condition, a state of mortal sin. And sin is man's own act. Nothing from outside man can separate him from his true life of union with God. God cannot cause such separation; Satan cannot cause it; only man can alienate himself from his Father in Heaven. As the prophet of old said to backsliding Israel, "The Lord's hand is not shortened, that it cannot save neither His ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear you." Yet man, the whole human race, has brought himself into this state of sin. "The whole world lieth in wickedness." By his great transgression man has wrenched himself from the source of his true life in God. To the prophetic vision humanity lay, like a corpse with the death-cloth on its face, the "vile spread upon all nations." Each human soul as it comes into the world, being a member of a ruined race, is born dead, born in "state of sin," of separation from the life of God. This is what the Apostle makes so exceedingly plain in his Epistle to the Church in Ephesus. He does not begin with man under the slavery of sin, but, in the purpose of God, created for life and freedom. "He has chosen us in Him [in Christ] before the foundation of the world that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children . . . according to the purpose of Him who worketh all things after the counsel of His own will." Yet the Apostle goes on to face the fact of a great disaster: "You hath He quickened who were dead in trespasses and sin, wherein in times past we walked according to the course of the world . . . fulfilling the desires of the flesh and of the mind; and were by nature [that is by our fallen nature] the children of wrath." That is, as is quoted in the second of our texts,—"we were," as we came into this world, "dead in sin." It will be seen what follows, when we come to think



DOUBTING THOMAS

(Courtesy of the Metropolitan Museum of Art)

mystical death, how God has quickened us together with Christ, inasmuch as by Baptism we have been born again—from the grave as from a womb,—into the heavenly life. Yet even after our Baptism we may fall into “deadly” sin, sin that cuts us off from God, sin that once more drags us down into a state of death. It was to baptized men and women that St. John wrote, “Whosoever loveth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.” That is why the most terrible of all things that might befall us in this world would be to die in mortal sin, for it would be to die in separation from God, with no chance of returning to Him; it would be to die into eternal death. “The soul that sinneth it shall die.” “There is a sin unto death.” “That wicked man shall die in his iniquity.”

Of course we cannot think of the soul of our Lord Jesus Christ as for an instant diverted from utter love and devotion to the Divine Will. That would imply the possibility of a separation between His Divine Nature and His Sacred Humanity. Yet the shadow of such a separation seems to have swept over Him when, on the cross, He was taking away the sin of the world. Then He uttered His cry of dereliction, “My God, My God, why hast Thou forsaken Me?” Yet in that supreme crisis He completed the sacrifice of His human will, He overcame the “sharpness of death” and “opened the kingdom of heaven to all believers.”

III

What is *mystical death*? The expression is not quite satisfactory, yet it seems to serve better than any other. It stands for what is almost the exact opposite of *spiritual death*. As spiritual death means the separation from God in a state of sin and death, so mystical death means the separation from a state of sin into a state of union with God. It is not really unnatural to speak of the passing from one state of existence to another as *death*. In the state of sin man finds a center in himself; he is dragged along by his selfish impulses and passions, he becomes the slave of sin. “The motions of sins, did work in our members to bring forth fruit unto death.” When he dies to that false



(Courtesy of the Metropolitan Museum of Art)

state, man finds his center in God, he enters into His service which is perfect freedom, he brings “forth fruit unto God.”

Man can achieve spiritual death by himself. He can commit suicide of his soul as of his body. But man cannot achieve mystical death by any power of his own. He cannot die to sin and live with God save by the death and resurrection of Jesus Christ. It is our Lord who has made possible for us the mystical death which is eternal life. The Eternal Son, assuming our human nature, identified Himself with us, became the Head of our race, so that He could take upon Him the whole burden of our sins. Thus, by His perfect obedience, even unto death upon the cross He carried our humanity over from the state of sin, (for though He “knew not sin” He was “made in the likeness of our sinful flesh”) into the endless life at the right hand of God. As we receive our Lord’s life in Baptism, are baptized “into His death,” we have our share in the victory of His cross, we become dead to sin. “The law of the Spirit of life in Christ Jesus” makes us “free from the law of sin and death,” and we are to reckon ourselves “dead indeed unto sin” but “risen with Christ,” “alive unto God through Jesus Christ our Lord.” So we become ready to hear the summons of the Easter Epistle: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth

on the right hand of God." Only we must go on to "mortify," put to death, our "members which are upon the earth," to yield ourselves "to God as those who are alive from the dead . . . servants of righteousness, having our fruit unto holiness and the end everlasting life."

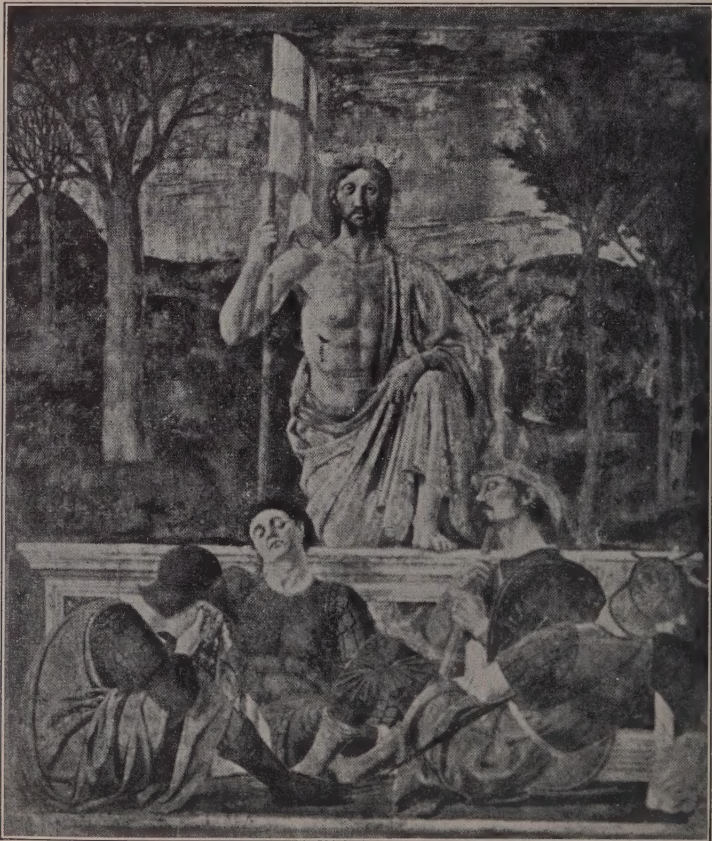
IV

Life and death, contradictory as they seem, are reconciled in Christ. By His death He destroyed death, "Death then died, when on the Tree Life died." The Cross is the Throne of an eternal Kingdom.

"When is it that we most deeply realize the presence of our *King*? Not when the angel brightness shines on the fields of Bethlehem, and the *Gloria in Excelsis* of angel voices rings clear and sweet through the

stillness of the midnight heavens; not when the Paschal alleluias sound over the open grave, or the mighty wind is rocking the upper chamber, where the Paraclete descends in tongues of flame on the first believers of the infant Church. No; but in the grand solemnity of the Good Friday procession, when altars are stripped, and bells are hushed, and lights burn dim, and the crucifix is veiled, and for that day alone of all the year the daily sacrifice has ceased, as though the reign of the Antichrist were come, and the abomination of desolation set up in the most holy place,—it is then the strange unearthly melody of the *Vexilla Regis* breaks on the silence of our supernatural sorrow with the tidings that He, the Crucified, Lord and King.

"The Royal banners forward go,
The Cross shines forth in mystic glow."



Palestine From The Side-Lines

BY WALTER C. KLEIN

THE alien's position in Palestine is delicate, and if, by identifying himself with the abiding interests of the country, he has raised himself to the status of guest, his usefulness is determined in no small degree by the tact with which he exercises his privileges. The private altercations of his hosts are difficult to ignore, but the instant he becomes the ally of one member of the family he becomes the potential enemy of the other members, and his immunities are forfeit. The American chaplain at the Anglican Cathedral in Jerusalem is the guest of the Anglican Bishop in Jerusalem and therefore the guest of the British colony and the mandatory government. He is the guest of his Arab friends, who are, without exception, uncompromising nationalists. He is the guest of the Jews who have given him a courteous welcome to the country, and many of them are red-hot Zionists. Since he hopes to spend the rest of his active life in Palestine, he is not making any statements about political issues.

What, then, can we discuss in this article? If you like, we can begin with the war—the casual, informal, unconventional, unsystematic, unco-ordinated war that has stuffed my pockets with passes, erected four road blocks within a hundred yards of my living quarters, and kept me awake every night for weeks. It is a glamorous, old-fashioned war, the kind we used to fight on American soil, a conflict in which the man is more important than the gun. It is a war of many shots and few casualties, a war in which poetry, oratory, postures of defiance, and purple exhibitionism figure very prominently. I think it will not remain this kind of war. Unless something is done to curb it, it will become a serious war and many people will perish in it. Even now people are heavy with the thought of death. It waits for them beyond the next turn in the road; it peers at them from the doorway of an abandoned house; it flashes by in a taxi and has vanished before they can strike back at it. They

walk circumspectly in the empty streets. They scan the borders of a field before they venture to cross it. They freeze at the sound of footsteps behind them.

It would be a very absorbing war if it were not tedious and tragic and quite beyond the capacity of this poor country, which has no resources to squander in any manner of struggle, however alluring the illusory guerdons of victory may be. Palestine is exhibiting the prodigality of an infatuated gambler. It is devouring its human capital at a disastrous rate. Unless this war stops before the whole population is sucked into it, its only legacy will be a wasted country and a stunted generation.

This war, as a war, does not interest me, and I am sure that it does not interest any other missionary. We are interested above all else in redeeming the mutilated souls and the maimed minds about us. For twenty-five years the inhabitants of Palestine have been steeped in the least creative of human emotions. There is no dearth of brilliant intelligence, but it manifests itself too rarely in forms that contribute to the good of society and too often in the fluent versatility of the man who lives by his wits—in the polyglot virtuosity of people who can sell their shoddy wares in all the languages of Orient and Occident, but are not on speaking terms with virtue in any tongue. Skills do duty for culture, and with the deft hand goes a mind that has never worked on anything more advanced than proverbs and second-hand witticisms.

Contempt for the sufferer is no part of the diagnosis of his malady. The Eastern Christian commands my unstinted respect and my ungrudging admiration. He has been tempted: I have not. Persecution might have disclosed in me weaknesses far more shameful than any I have discovered in him, and I might not have shown a fraction of his fortitude. He is not an aggressive missionary. He apologizes for his religion when he discusses it with his Moslem com-



patriots. His passionate nationalism has made him uncritically aware of the values he holds in common with Moslems, and his new sense of political solidarity has weakened his Christian ties. Shall I presume to imagine that I should have been impervious to these influences in the same circumstances? Judged by the canons of my morality, which often appears, even to me, to be more than half Anglo-Saxon and less than half Christian, he is unpunctual, unmethodical, untruthful, and dishonest. How much of this is downright wickedness? How much of it is mere amiable complaisance? Of how much of it am I guilty under other forms?

When I turn to the Moslem I am constrained afresh to acknowledge the debt I owe to fortunate chance. I cannot share the reverence he feels for the ethical grandeur of Mohammed. The Moslem gasps at the arguments I use to prove the divinity of Christ. He takes refuge with God from the subtleties of Christian theology. We discuss these things with urbanity and candor, and yet we both know that, no matter how well I learn to speak his language and no matter how well he learns to speak mine, there will always be a bottomless chasm between us. He is an instinctive collectivist, and, despite his seeming emancipation from

the primitive past of his religion, he is the weight of the pullulating clans shook off their ancient fecklessness at the call of the Prophet. He is the slave of the book, though he knows many of the books that have brought liberty of spirit to the West. Perhaps I have analysed him correctly, but if I were on the other side of the chasm could I assert myself against the forces that predetermine his view of Christ?

Here, last of all, is the Jew, the ubiquitous Jew, in other days my schoolmate, my slave, my fellow American, my fellow citizen of the world. He proved to me frequently that the Gentiles had erred in regarding his people as a nation. No nation they, but the custodians of a revelation, trustees of a righteousness delivered into their hands for the good of all mankind. Now it appears that the Gentiles were right after all. Will the dubious security of nationhood compensate the Jew for the loss of his peculiar vocation and mission? Is the Jewish state the answer to the prayers of an anguished people, or is it a throwback to the days of Joshua?

When he asks these questions, the missionary is actuated, not by malice, not by curiosity, but by a genuine solicitude. He wants to hurl himself at these people and tell them why they cannot find common interests in their common humanity. He wants to drag them to the foot of the Cross and hold them there until they penetrate its mystery. What can they be without Christ, and what can they not be with Him?

At present they are bent on self-destruction, and no amount of exhortation will dissuade them from this calamitous folly. Nevertheless, they have sought the advice of the teacher in more tranquil days, and they will seek it again. Most of what Jews and Moslems know about Christianity they have learned in schools founded, supported, and operated by European and American Christians. The same schools have been a source of fresh vigor to the Christians of the land. The peculiar social and religious configuration of the Middle East has made the school, much more than the church, the vehicle of mission teaching.

Teaching has always been the foremost occupation of the American Chaplain, and, for the most part, he has taught in the schools maintained in Jerusalem by the local representatives of the Eastern Churches. When I arrived in Jerusalem a year ago, I stepped at once into a place prepared for me. The Armenians had made up a schedule that required my presence in their theological school five full days a week. The Greeks wanted almost as much time. There were other requests. After several days of coffee-drinking in the private abodes of patriarchs and other notables, I arrived at a working arrangement that met all legitimate demands and still left me time to discharge my obligations at the cathedral. To this arrangement I have adhered, with entertaining and not entirely unprofitable results.

The Greeks have a patriarchal gymnasium in Jerusalem, and American chaplains have taught there, off and on, for more than twenty years. It is not, of course, the place where the Patriarch takes his exercise, but a gymnasium in the German sense. German regimentation, however, has never gained a foothold in this delightful prep school. In its frigid classrooms I engage, four times a week, in a combat of wits with young Greeks who make it a point of honor to be one up on the teacher. Greek is less standardized than English, and my pupils do not always agree on the Greek equivalent of an English word. We argue with all the zeal of Socrates, but we seem never to reach conclusions that are comparable with his. In colloquial Greek I have more to learn than to teach, and my pupils have helped me to acquire a comprehensive and pungent vocabulary. I am never quite certain how much of it I ought to use when I go to see the Patriarch. In English, my authority is never challenged. Again and again I explain, elaborately and, I hope, acidly, that *c* and *g* are not interchangeable in English and "gold" is not an optional variant of "cold." Eventually this makes an impression. The one good turn the war has done me is that it has reduced the difficulty of instructing the pupil in the correct pronunciation of the plosive consonants. One day a bomb went off when I was training a class in the proper treatment of *p*, which

the normal speech habits of the Greek lead him to sound as *b*, a less vigorous plosive. I suggested the adoption of the bomb as a model and the success of this device has been astounding.

I must not linger over the Greeks, but this summary account of my dealings with them would lack something if I did not present a sample of their homework. I have selected a composition on Athens. To the author, as to all other Greeks, this matchless city is the capital of the universe.

ATHENS

Greece is a country lying out at the South of Balcan. From things I learned and from things I heard, I can only say that Greece for me is the nicest country of Balcan and may be one of the nicest countries of the world. (That is speaking personally). But leaving out every personal point I would like to mention in this composition nothing about Geographical position or anything concerning Geography, but I would like specially to refers to ATHENS capital of Greece.



JERUSALEM,
THE VIA DOLOROSA

Athens is second Paris or taking it in consideration with other nice cities she is one of the nicest capitals of the world. There are many things to look for, many places to go to and many ancient places to find in them everything we studied for many years in the ancient Greek History.

The population of Athens consist up of the nicest and the most educated Greeks together with many other people who are there for several reasons, such as trading.

Many green places, physical beauties are surround Athens, and make her even nicer than she is herself alone.

That is all I know about Athens, certainly in brief, (sorry to say.)

There are two thousand Armenian refugees in the enclosure of the Armenian Convent, and I expect to find some of them bivouacking in my classroom on the first day of the new term. I shall be happy to open my classes to all of them if they are as gifted as my present group of pupils. I have galloped through a number of subjects with these brainy lads, and for the first time in my life I have seen speed and precision combined, not in a single extraordinary individual, but in a whole class. To be sure, some boys are brighter than others, but the general level is exceedingly high. The seminarists are fortunate in being perpetually under the eye of the stimulating and accomplished Armenian Patriarch of Jerusalem. There is not a trace of the obscurantist in his composition. Deeply conversant with the culture of the Western world and at the same time completely loyal to his own origins,



NAZARETH, THE VIRGIN'S WELL

he has demonstrated that East and West meet without enmity. He is the American Chaplain's stout defender and unfailing friend. The days I spend with the Armenians are uneventful and productive. At the stroke of the bell my pupils are in their seats. While they are with me, I have their full attention, and when I dismiss the class I know that it will meet me at the scheduled hour with the assigned work perceptibly done.

The East, prolific breeder of extremes has produced the idiorhythmic, unpredictable Abyssinian to serve as the foil of the eminently calculable Armenian. This, and alone, we know about the Abyssinian: when we expect him, he will not turn up; when we are not expecting him, he will materialize under a pepper tree and wait in its shade until somebody stumbles over him. Everything else is a matter of guesswork. Most of the Abyssinian monks know me well enough to greet me when I pass them in the street. Three of them have come to me, irregular and unseasonably, for English lessons. The superior of the monastery has promised to become my pupil if he can ever cut loose from the vexations of monastic business. We use an introduction to Basic English and when the pictures in the book fail to register I translate the text into pidgin Arabic and waterfront Italian. An unfamiliar word is an adventure. We wrestle with it until we throw it, and then my pupils giggle with pleasure. I do not giggle, but my pleasure is equal to theirs.

The final word about Palestine will not be spoken until the fury that is now sweeping the land has spent itself. Many proposals have been made, some wise and discerning, others superficial and foolish; and I feel a compulsion to swell the number. Of one thing only am I absolutely sure: nothing but the liberty of the individual will dissolve the ingrown grievances that have hitherto rendered a co-operative national life impossible. These hindrances to the good life will vanish the moment the individual discovers that society will safeguard his right both to independent opinions and to the course of action they suggest.

Evangelism

BY HAROLD F. HOHLV

EVANGELISM is once again before the Church. The Presiding Bishop has pointed up the whole matter and a beginning has been made in his Visitation Campaign. This is not the first time such a proposal or suggestion has been made. In years past we have had "The Bishop's Crusade," "The Five Year Plan," and so forth, but little came of them. Perhaps Evangelism in the Protestant Episcopal Church is like the good seed that fell upon the stony ground. There always seems to be a lush growth which withers quickly away because there are no roots.

This whole matter of Evangelism was brought to the fore by a series of studies and charts prepared by the Department of Promotion and presented to the National Council. These studies showed that the Church was either standing still or—worse—declining. They came as a shock to the members of the National Council, and have caused concern to Bishops, clergy, and laity. They have however been challenged in several quarters, notably in an article by the Rev. Walter H. Stowe, S.T.D., appearing in *The Living Church* of February first. It is not my intention to discuss the relative merits or truth of these two sets of statistics, nor their interpretation. I do not believe in shocking people into doing anything, particularly if the instrument used is a bogey. Perhaps Dr. Stowe's interpretation is correct, but somehow I wish he had not written his article. The studies made by the Department of Promotion shocked the members of the National Council, not a few of the Bishops, and some at least of the clergy and laity. To shock the Protestant Episcopal Church out of its self-complacent lethargy is something of a feat. The shock produced some action. Let us stay shocked for a while. All too soon we shall be asleep again. We shall not be needing reassuring articles like Dr. Stowe's to lull us once again into that dreamland of "All is well" from which, alas, we may not awaken.

A beginning has been made, albeit small and tentative. But it is a beginning. This time let us be sure that it does not stop there. One "Visitation" does not make a Campaign of Evangelism any more than one battle makes a war. We must hold up the hands of our Presiding Bishop. If he halts or falters, if he does not pursue this matter to its logical conclusion, a real Evangelistic effort, let us by prayer and example strengthen and encourage him.

There are however several things we ought to be clear about in this matter of Evangelism. First, there must be an "Evangel;" second, there must be Evangelists. Without these two there can be no Evangelism. As to the first, it is high time that the Protestant Episcopal Church in this country honestly faces and answers these questions:

- 1) Have we a Gospel?
- 2) Do we believe it?
- 3) Dare we proclaim it?

To these three questions we ought perhaps to add a fourth: Does the Protestant Episcopal Church in America believe in itself? Does it believe, as an instrument under God, that with its peculiar gifts it has any contribution to make to the many-colored vision of the Kingdom?

Anyone who has studied *Toward the Conversion of England*, the report the Commission on Evangelism made to the Church of England, is well aware of the fact that the Committee puts first things first. After a penetrating and incisive analysis of the causes of the decline of religion and the "situation before the Church," the Report sets forth clearly that the Gospel is not good advice; that Christianity is not—primarily at least—a system of ethics; that the Gospel is the good news that God in Christ has redeemed the World; that the Gospel means personal redemption, and also the redemption of the natural and social order.

Obviously, if the Church is to Evangelize, it must have the courage to say to the



THE FIRST EVANGEL

(Courtesy of the Metropolitan Museum of Art)

world that sinful man and our present order are under the Judgment of God, and that sinful man and a fallen world are in need of Redemption. The eternal truth of the Gospel is an unpalatable medicine to modern man. Even though he stirs uneasily in his comfortable chair surrounded by all the devices and gadgets of our so-called "western civilization," even though the perusal of his daily paper strikes terror in his soul, he is not yet ready to admit that he is a sinner and in need of redemption. He seems quite unprepared, if not unwilling, to learn the joy of forgiveness and the peace of redemption, because he will not accept the humility of crying *mea culpa*.

There is the Gospel. Do we have it? Do we believe it? Dare we proclaim it? Is the Anglican Church in America willing and courageous enough to set its face against the current of the times and preach the Gospel which, before it can offer man Redemption, must call him to Repentance? Without that courage, no program, no matter how well organized; no radio addresses, no matter how well done; no advertising in

the "slick" paper magazines, no matter how clever; will be of any avail.

Evangelism calls for evangelists. The Gospel is essentially a personal message to Man which must be carried by men. Can anyone believe that the Christian Church in the early days would have grown by St. Paul broadcasting from a 50,000 watt station (XNJ) set up in Jerusalem? Lest anyone think I am an obscurantist in the matter of using modern techniques, I hasten to add that I am not opposed to the use of advertising, radio, or visual education in spreading the Gospel. But these instruments potent as they are, cannot be used as a substitute for personal evangelism. Nor can they ever be a substitute for the witness borne by the lives of a converted clergy and laity. History shows us all too clearly that when the Church has used the instruments of this world she has frequently been corrupted by them.

The Gospel—men redeemed by the Master on the Cross. When are we, Bishops, clergy and laity alike, going to learn to bear our crosses—the hard, stern discipline of prayer and study so that we may know God and our Faith; or the scorn and derision of the materialists and pseudo-intellectuals when we bear our witness to Christ? Our Blessed Lord resisted the temptation of the shortcut and the easy way. His followers can do no less. We must all learn by the discipline of prayer and study how to bring others to the knowledge and love of God.

Evangelism cannot be carried by "remote control" from "281" no matter how many colored inks are used in printing the "promotional" material. The idea of a "Grassroots" movement need not be confined to politics. Evangelism cannot come from the top down. It must begin with the Parish Clergy and with the people. What the Presiding Bishop can and must do is to see that Evangelism is a continuing effort, nationwide in scope. In other words he can in his own person and by reason of his Office see to it that our several efforts on a parochial, diocesan and provincial level are integrated and united in one single national effort to bring Christ to the unconverted.

Much of the foregoing has been negative

not critical. What is to be said positively and practically about a continuing program of Evangelism?

First the Clergy themselves must become converted. Many of us must realize more clearly than we do that by our ordination we were set apart as men of God. As men of God we must work at our prayers and pray at our work. A campaign of Evangelism without prayer will be like a motor car without gas. It will not move. We cannot, as Parish Priests, preach the Gospel of Redemption to our people unless we ourselves are praying penitents who have known the redeeming Love of God in our own lives. There are at least two documents that every Parish Priest ought to study with prayer and care: (1) *The Form and Manner of Ordering Priests*; (2) *Towards the Conversion of England* (Morehouse-Gorham).

But what of Evangelists? Some are born, but many more can be made. If we are to have a real and continuing program of Evangelism the Church must train the laity to be Evangelists. I suggest that every Bishop in the Church appoint a Canon-missioner (you don't need a Cathedral to have canons) whose sole responsibility shall be the direction of a continuous campaign of Evangelism in his own diocese. Let it be clearly understood that this Canon-missioner is to have nothing to do with, nor will he be asked to take part in, any campaign for money. In strategic centers in every diocese let training schools be set up where our laymen will be given simple, definite instruction in the doctrine, faith and practice of this Church; and be taught how to speak simply and directly to the unconverted. In other words such a training program ought to provide a course in Christian Apologetics for laymen, and a course in how to relate the message either to the individual or to a group. One of the primary objectives of this whole program will be the training of laymen to learn how to speak and face the criticisms and heckling of their fellows. Such a procedure will keep the whole training program from becoming academic.

These training outlines ought to be prepared by a group of clergy who are sound theologians, in conjunction with a group of

laymen: the clergy to provide the necessary doctrines and the theological learning, the laymen to see that all is put in laymen's language. Lest there be any raising of eyebrows about this matter of theology and apologetics, I suggest that the eyebrow-raiser read *A Report of the Conference of Returned Chaplains of the Third Province*, printed in *The Southern Churchman* of October 2, 1946.

How are these training centers to be set up? The Bishop of the Diocese might well call together his clergy to enlist their sympathy and co-operation in this venture of Evangelism. Each Parish Priest should select one or two men who have shown some real qualities of leadership and devotion. Then let them come together for a course of training. At first it might have to be very brief—not much more than a week-end. But I feel confident that gradually such a course could be set up for at least a five day period. These men in turn could very well be used as leaders in a Parish training group.

Will our laymen accept such a program? Try it and see. I do not believe that this Church of ours has any idea of the potential power it possesses in its laymen. I do not believe that we have any idea of that power because we have never attempted to use it save in the Every Member Canvass for money. Are our laymen prepared to make sacrifices for Christ and His Church? We really do not know because we have never really asked them. Personally I am convinced that the laymen all over the Church are waiting and hungering for the kind of leadership that will call them to sacrificial effort.

Such a program ought not to be set up with any idea of immediate results, nor should it be on the basis of limited objective as to time. It ought to be something this Church is doing every day, every month, every year. It is the only reason for our existence—bringing God to man, man to God.

Above all, so far as this program is concerned, there should be no publicity about it whatsoever; in this let us follow the parables of the seed growing secretly and the leaven. If it is tried, it will work, and when it works *The Living Church Annual* and Dr. Stowe will tell us about it.

The Calendar of Christ

BY CARROLL E. SIMCOX

First Sunday After Easter

THE EPISTLE

I John 5:14-12.

"THE victory that overcometh the world" is our Easter faith in the Lord who, being risen, now lives. Your preaching of Eastertide is a total failure unless it has quickened and deepened this victorious faith in those who have heard. This Epistle for *Easter I* is the ideal base for a sermon on the contemporaneous living Lord "whom yet unseen we love." You can begin with the immediate historical context of the passage and show how it was this particular conviction—that Jesus lives now—that constituted the Church as the Church at the beginning and must do so until the end of time. The Church is the community of the Resurrection. Emphasize above all that our relationship to our Lord is not that of reverent disciples to their ancient teacher who now lives "in sacred memory" but rather to a Lord and Friend and Saviour who is as truly alive and dwelling amongst us today as when He trod the lanes of Galilee. You can work out the implications to your own taste; but the sermon itself is the apostolic proclamation that He lives, and we in Him; and that "this is the victory."

THE HOLY GOSPEL

St. John 20:19-23.

One of the inestimable benefits of the Resurrection is that, because He now lives, our Lord is able to carry on His wonderful work of forgiving penitent sinners. The average reader of the Gospels, if he be of normal mind and conscience, cannot read deeply and searchingly such incidents as our Lord's absolving of Zacchaeus and Magdalene without wishing that he, too, might have met the Saviour in His incarnate life and received the same gift at His hands. But what this average person needs to be taught and persuaded of is that Christ is doing the same with all who truly repent and believe in Him today. He rose

from the dead in order that He might on absolving sinners. And that was why He gave to His apostles this astounding commission to absolve and remit sins in His Name: *i. e.*, as His agents.

The real minister of sacramental absolution is the Lord Himself. He is our Judge and only He can remit or retain sins. That He does, normally at least, through His appointed human ministers.

In a sermon on forgiveness the preacher must be sure to make very clear what forgiveness is: the restoration of a filial relationship to God which is broken by sin and which can be restored only by the gracious gift of God's pardon. But he must make his major point, at any rate in this sermon, the fact that Christ rose again so that He could go on forgiving us; and that He commissioned the Apostolic Ministry to be His vicariate in the sacramental administration of this gift.

Second Sunday After Easter

THE EPISTLE

I Peter 2:19-25.

It is generally agreed that this exhortation is addressed, primarily to newly baptized Christians who were slaves. These people had to endure many griefs and injustices. The author of the passage reminds them of the meekness and patience of their Lord in His earthly life, and admonishes them to follow His example. In order to make this an appropriate Eastertide sermon we must take some liberties with it. We have no slaves in our congregations. But most of us have to endure some griefs and afflictions and injustices. It helps us to endure them if we recall our Lord's holy life upon earth. But it helps us very much more to bear "the slings and arrows of outrageous fortune" if we remind ourselves, when they come, that the Lord who endured all these things when He was in our flesh is living now, and with us now, to help us carry the burden. If we realize what the Resurrection



ally means for us, we shall find it a thousandfold easier to "endure griefs, suffering wrongfully." Because He lives, His life is available to us; and with His grace we can endure all things.

THE HOLY GOSPEL

John 10:11-16.

Imagine every preacher has his own idea of what to do with this wonderful Good Shepherd passage. But whatever you do with it, be sure to link it up with the Resurrection; for the living Lord is now the Good Shepherd and He is shepherding His flock. He has laid down His life for the sheep; but He took up His life again—and entered into eternal pastoral labor. You may choose to deal, incidentally, with the problem of Christian Reunion. You will find your basis for this in v. 16. When His fold is "one flock" again, it will not be as the result of any reunion schemes of human contrivance; it will be rather because the Good Shepherd Himself has brought all His sheep together. At the same time, this can never be against our wills. We must be willing to come together at the Shepherd's call; and whatever is in us of hatred and prejudice against other sheep makes this impossible. We need to repent before we can be gathered into the One Fold under the One Shepherd.

Third Sunday After Easter

THE EPISTLE

1 Peter 2:11-17.

This is not very promising for a sermon but would be directly in the line of the East-

ter Gospel. But there is this one possible treatment that can be made fruitful: to show how our living in the heavenly places with Christ, our citizenship in heaven, ought to lead to a nobler citizenship of the present world. The Kingdom of which we are citizens is not of this world, but it is in this world; and if we be risen with Christ there will be the glory of His Resurrection in the way in which we fulfil our obligations to our human society. As citizens of heaven we shall indeed "honor all men; love the brotherhood; fear God; and honor the king." (Better paraphrase this verse pretty freely.)

THE HOLY GOSPEL

St. John 16:-16-22.

We have reached the point in Eastertide where it is time to anticipate, mentally and homiletically, the Coming of the Holy Ghost. The sermon should be largely doctrinal. Christ is present on earth with us now in and through His only true Vicar on earth, the Holy Ghost. The sorrow of the disciples at the prospect of His leaving is readily understandable. Why did He take His Body up into heaven, and leave us without His bodily Presence? So that He might come again, in the Paraclete. There is no need and no place here for a sermon on the Holy Ghost; but enough should be said about the office and work of the Third Person of the Trinity to make clear what our Lord means when He speaks of going away so that He can come to us again. You may make the point adequately by using the analogy of a good teacher. He will stay with his

pupil at the outset of the new lesson and teach him the rudiments. Then he will *apparently* withdraw: that is, he won't stand at the pupil's elbow and work the problem for him. That's as far as you can press the

analogy. It was apparently evident to Himself that if the Son had remained earth in bodily form indefinitely or ever, we would never have learned to stand on our own feet." It was *expected* for us that He go away. But it is just as possible for us to be in personal union with Him as it would be if He had never ascended.

The sermon then is one on the *divine* economy of redemption.

Feast of St. Mark

(replacing the Fourth Sunday)

THE EPISTLE

Ephesians 4:7-16.

This is a grand passage on the nature of the Church, and of the royal and priestly rôle that every member has to play in life. Some members are called to be apostles, others prophets, other teachers, etc.; *everyone* is called to be something, or somebody, of vital importance. There is an hierarchy of order but not of grace. And the work God has given each and all of us is "for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ." It might be an excellent idea to preach on the apostolate of all the members of the Body on the feast of one of the four Evangelists. St. Mark had a great work to do for God. But when he wrote the Gospel he had no idea of how great a work it was. So must it be with us: if we do what God gives us to do, He will know how to use it.

THE HOLY GOSPEL

St. John 15:1-11.

Here the doctrine of the mystical Body of Christ is somewhat more mystically presented than in the Epistle. If you want to take the Epistle and Gospel together you can compound the Unity (the Gospel: our union with Christ and so with one another) in diversity (the Epistle) that is God's plan and pattern for His Church.

Neither the Epistle nor the Holy Gospel provides any grounding for a biographical sermon on St. Mark. If you want to preach one, don't try to tie it up with the prophecies as they stand.



THE FIRST EVANGELIST
ST. MARK
(April 25th)

Our Lord's Manhood

Was it Universal?

BY FRANCIS J. HALL, D.D.

I. DETERMINATIVE PROPOSITIONS

(1) The Incarnate Lord, remaining consubstantial with the Father as touching the Godhead, had become also consubstantial with us as touching the Manhood—"perfect God that was His, and perfect in what was"—His Godhead being that of the Father, His Manhood being *what He took of Mary*, and is possessed by every man.

(2) The nature which He took should be understood to be human with the same strictness as His eternal nature should be understood to be divine. Neither the fact that His Godhead had a divine ego nor its unique perfection and sinlessness made it different in *natural properties and natural laws of experiencing and functioning* from the human nature possessed by us. As St. Thomas Aquinas says, "Grace does not subvert nature but perfects it"—after its kind. *He took the nature which He redeemed*, with all limitations which pertain to its being mainly human. Its supernatural endowments were not less truly supernatural to man than to our humanity.

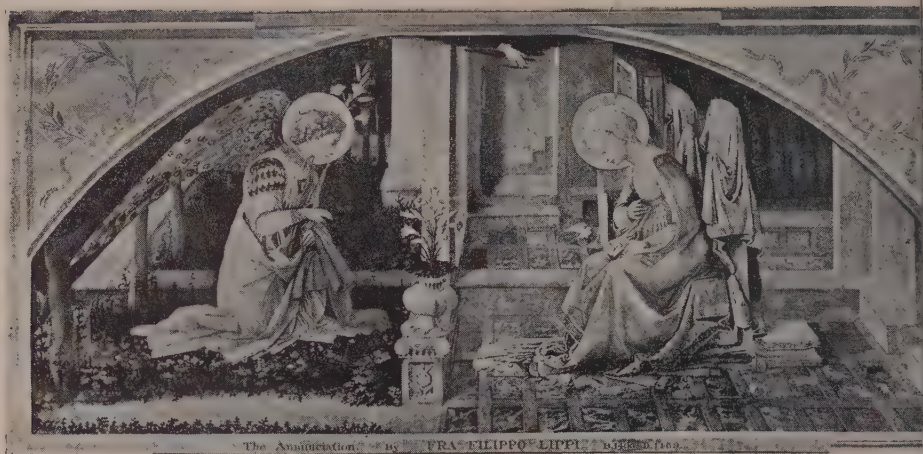
(3) Among the essentials of human nature is its *individuation by being centered in personal ego*. Accordingly, the manhood of Christ *was individualized by being His*. It could not be impersonal and be human, and its person or ego was super-human—divine.

Therefore we are cautious in calling Him "man", lest we *seem* to imply that His Godhead possessed a second human ego, and thus support Nestorian error. But, in the safeguarding context, the designation is correct. His human name "Jesus" describes Him as an individual; and the Lord does not hesitate to refer to Himself in one instance as "*a man that hath told you the truth*" (St. John viii. 40. cf. St. John i. 30; ii. 22; xvii. 31; Phil. ii. 8).

(4) But we must not separate the truth of the all-round likeness of His human na-

ture to ours from the counter (not contrary) truth of its *unique endowments and relations*. With all its real human likenesses and the limitations involved in its being truly human: (1) It was the manhood of a divine Person; (2) Because of this interior relation, it was possessed of a combination of supernatural endowments and spiritual and moral perfections not found in mere men; (3) Whatever was experienced, practiced, taught, achieved and suffered in that manhood on earth is to be ascribed to very God, and for that reason has the revelatory, exemplary and redemptive meanings and values which are attributed to them in Catholic doctrine—not because His manhood differed *in nature* from ours, which it did not, but because of the consequences of its *being His*; (4) For this reason, and by virtue of what the Lord did and suffered in His manhood while on earth, this manhood has been glorified and enthroned in the heavens, and has become the same Lord's organ and vehicle of heavenly mediation, and also of saving and sanctifying grace, made sacramentally available to us in His mystical Body, the Church. The capacity of His manhood to become such organ and vehicle is not due to any difference in kind, whether before or after its glorification, between it and the nature which each of us possesses. But all is due to its divine ego or person, to the *supernatural* endowments which it derived from Him, and to what He suffered and achieved with it as thus endowed.

The fact is highly significant for us that just such a nature as each member of our race possesses could be assumed, perfected, conformed to, employed and exalted *supernaturally* in the manner above indicated. It teaches us that, redemption from sin being presupposed, the nature in which we are born is capable of receiving supernatural grace from Christ, whereby we can be-



come perfect after His pattern, and share in the glory of His manhood forever.

To recapitulate: In rightly considering our question, we have to keep in mind four certainties: that in our Lord's divine Person are united the perfect Godhead of the Father and the sinless manhood derived from Mary; that the nature which He took from Mary, *qua* nature, is precisely that which He came to perfect and redeem, differing in no generic respect from ours; that like ours His manhood was individualized, although having no other ego than that of the divine Logos; and that its unique endowments and relations are not natural properties of His manhood, but supernatural endowments thereof, due to the Person who assumed it and to what He has suffered and achieved in and through it.

II. THE NATURAL PROPERTIES OF HIS MANHOOD

By its natural properties I mean those derived from man's original creation and assumed by Him from His human mother, as distinguished from the supernatural endowments and capacities which He super-added. In other words, I mean those of the manhood as it naturally must be, *if real manhood*. Its sinlessness does not change it from being what our manhood generically is, for sin is a defiling abuse rather than a generic constituent of human nature.

(a) His manhood was *generic*, such as is common to all men, undefiled, but precisely

that the possession of which makes a member of the *genus homo* in God's creation order.

(b) Accordingly it was a *complete* manhood, possessed of all material and spiritual elements thereof, and of all the finite powers of growth, experience and function, naturally necessary to man, whether by physical or spiritual.

(c) It was necessarily, and as truly as, *individual*. That is, it was our nature possessed by one person only, and conditioned in experience and functioning by fact. The circumstance that its individual possessor was divine did, indeed, secure supernatural endowments and relations for it, but this could not nullify its being individual in experience and functioning.

(d) Because human, it was necessarily conditioned by a particular *racial ancestry* and environment, and by the human possibilities of the time in which He lived on the earth. In His manhood He was a member of the first century, and acted and talked after the manner of one, the Gospel narratives being witness. That *in Person* He was infinitely more does not contradict this, as will appear when we consider the situation in which His manhood was raised above the natural human level by its supernatural endowments.

The sum of our argument thus far is that the Lord was universal only as being the nature, or apart from supernatural endowments, the manhood assumed by Him.

which all men possess—in the sense that every man's manhood is universal. In so far as in Him it transcends what is common to us (unreduced by sin), that transcendence flows from its divine Possessor, and from resources not inherent in what is by nature; and no sinless limitation which is involved in its being human as in us is thereby done away. It is by our common nature that He redeems and saves; and therefore, whatever additional endowments were required for this, that nature is gained without essential change.

THE EFFECTS OF ITS SUPERNATURAL ENDOWMENTS

Upon these endowments depend the possibilities which have been actualized in His life of it, in its having become the instrument of our redemption, salvation, sanctification, and beatification. Also as ministering to all this, they make possible our being incorporated into it, and thereby becoming capable of pursuing the "threefold way of regeneration, illumination and union," unto the summation of our "chief end." Its endowments, without altering its properties as derived from the Blessed Virgin, transfigured these properties and gave to it a transcendence which exceeds our capacity to measure. But certain determinative elements of this transcendence are sufficiently apparent to be at least distinguished.

(a) Its *initial sinlessness* was obviously due to its being His, and was supernaturally infused; but, originally, in the beginning, sinlessness was a property of human nature—an addition to it. Therefore its sinlessness was a recovery of the original flawlessness of our nature rather than any extraneous addition to it. But because all men are sinned, their nature is handicapped by defect in what is proper to it; and cannot, except by redeeming grace, exhibit its proper flawlessness.

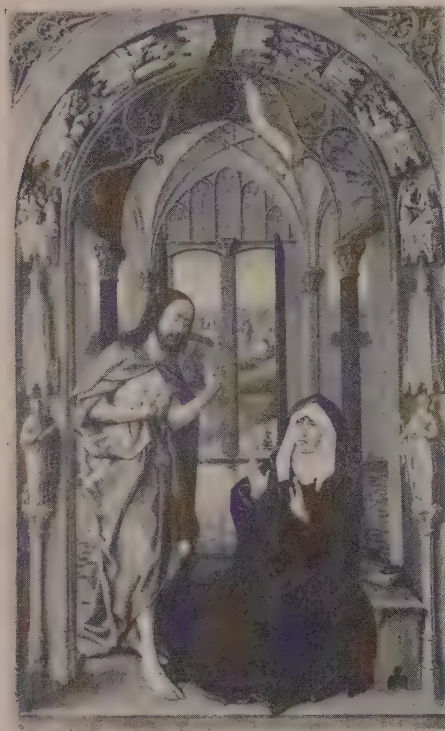
(b) The life-long moral invincibility of His manhood was definitely a super-added endowment—not a defect of power as the term "*impeccability*" is sometimes taken to imply, nor a limitation of its freedom, but—perfect perfection of holiness that insures inflexible and spontaneous choice of right in every contrary temptation. And just because

He resisted temptation to the finish, He felt the *brunt* of it more completely than our tendency to yield permits us to feel. In this His manhood supernaturally transcends ours, without ceasing to be fully liable to the temptations by which we are beset. His manhood remains human, and His resistance was a human and painful effort, such as we all are given to make by His aid. But the invincibility of His manhood was individual and unique—not *universal*. None the less, because touched with the *feeling* of our infirmities through the painfulness of His victory over temptation His *humanly felt sympathy* is universal in reach and complete.

(c) As involved in His experience with temptation, just considered and as has been more fully set forth in my former Holy Cross Magazine article on Christ having faith, the method of exercise of our Lord's human mind, whether intellectual, emotional or volitional, had to be psychological if really human. His unique personal background, enlightening grace and prophetic inspiration enhanced the capacities of His human mind; but they could not, without destroying its human nature, enable it to cognize, feel or will otherwise than sound psychology shows to be the necessary method of human mental functioning. This limitation protected His human intelligence from being overshadowed and reduced to ineptitude by the Lord's divine omniscience, which being non-psychological could not obtrude within the observation or direct cognizance of a mind working psychologically. Accordingly, in His human mind, Christ was subject, without distraction from omniscience, to the laws of increase in knowledge and wisdom which inhere in human nature, so long as human. But by reason of its supernatural endowments its invariably psychological working was uniquely safeguarded from blundering results, and produced in Him a width of human knowledge and penetrating discernment beyond parallel.

Illustrations of this, and also of the human limitations referred to, are very abundant in the Gospels. I need not consume space in specifying them. My subject requires me merely to say that *universality* of His hu-

man knowledge, or knowing all that any man of any age ever knew, is nowhere indicated or implied in the the Gospels, and was not needed for His mission. His human mind, however, had the capacity to discern the *representative values and implications* of what came within His cognitive human experience, so that His information, quantitatively limited though it had to be, put Him in adequate and discerning adjustment to all



(Courtesy of the Metropolitan Museum of Art)

human intelligence of every age and race. In this sense His mind may be called *universal*—not as possessing every human mind and experience, but as a fit instrument for redeeming and guiding each and every mind “into all the truth.”

(d) The same combination of human limitations with transcendent qualities and fitness for reaching and helping all sorts and conditions of men can be discovered in the Gospel portrayals of our Lord's emotional reactions towards sinners, penitents, friends

and enemies, and His works of mercy, necessary to discuss here.

But a few words may well be added concerning His body. It was that of a man not of a woman; and this physiological appears to have conditioned His manner and conversation, which was clearly masculine. None the less, in indescribable although recognizable ways, He transcended sex, achieved relations with women which were fully as intimate as His relations with men, without even the beginnings of the disturbing excitements and incitements which make such intimacies spiritually unsafe for men in general, except under the protection of Holy Matrimony, or with one's closest kindred. Plainly also His body was individual, and the absence of comment on physical appearance would seem to show it did not differentiate Him from His Jewish race.

IV. ITS CATHOLICITY

The sum of the matter is that our Lord's manhood, however much elevated by its divine vine ego and supernatural endowments, remained *in nature* like ours. It is not, could not, as really human, be universal in content or literal description. If we do to call it universal we should mean Catholic. That is, because of His taking it, endowing it with the grace of His Holy Spirit, perfecting it, redeeming us by its suffering and victory over death, and adjusting it to the conditions of glory in the heavens;—because of all this, He has fitted it, still truly human, to become the bond of union in mystical extension, the Church, for all believing penitents, in Himself. In brief, it was fitted to draw all races and conditions of men, and to be the means of their growth into His likeness, the likeness after which man was created in the beginning. It is in this sense that Christ is the second Adam, the Head of the regenerate race, the Catholic man—not as ceasing to be individual, nor literally comprehending all men in His manhood, but as both akin to us all and able to receive us all into mystical union with Himself.

The two passages, Gal. iii. 28 and Col. iii. 11, cited as evidence that His manhood was universal, are not descriptive of Him but

at accrues to those who are united with in Baptism; their description "neither nor Greek," etc, is obviously rhetorical phrase and mystical in meaning. By nature we in fact remain, and act like, members of our respective races after our union with Him in Baptism. What St. Paul is indicating is that, none the less, our union in Christ enables us to transcend the divisive effect of our differences of race and social rank.

The late Bishop Westcott was a valuably suggestive writer, but owing to his tendency to dwell *onesidedly* on the Incarnation *at the expense* of the doctrine of the Cross, has to be read with discrimination. It would appear, if the manhood assumed in the Incarnation were universal in the sense referred to in the title of this article, that as containing all men that manhood would at once have become the sign and means of universal redemption and exaltation then and there once

for all achieved. The truth is that, even in the union with Him that has been made available to us, the distinctness of each man's individual manhood from His remains, and such as it is the union waits on our penitent faith and Baptism for its actualization. The race which the Incarnation began to recreate does not contain all men. It is *Catholic* in its potentialities of extension, but not in actual outcome *universal*.

The self-designation employed so often by Christ—"Son of Man"—has come to be regarded by the best scholars as Messianic, rather than as emphasizing or describing His manhood. The term is so used in Daniel and the Book of Enoch, both familiar to Him, and afforded the least provocative manner of shadowing forth *who He was* to that generation. And because the Apostolic Church had grown into more definite knowledge of His Person, its writers did not perpetuate His habit of using that designation.

The Mystery of Easter

BY ST. LEO

(whose feast is on April 11th)

WHILE, then, dearly beloved, we are celebrating the ineffable mystery of the Paschal festival, let us acknowledge, by the teaching of God's Spirit, what a glory we have been called to partake and into what a hope we have entered. Nor let us be so engrossed, either in the way of anxiety or of pride, with the business of this present life, as not to be conformed with our hearts' affections to our Redeemer, and to press on by means of His example. For He neither did nor suffered anything without a view to our salvation; that the length which was present in the Head might also be present in the body. For, first of all, that assumption of our nature into the flesh, whereby the Word was made flesh and dwelt among us—what man, save the true believer, did it leave outside its merciful operation? And who is there who has not a common nature with Christ, if ⁽¹⁾ he has received Him who assumed that nature, and been regenerated by that Spirit by whose agency Christ was born? (*Sermon XI.*)

For our Lord's Resurrection was not the end of His flesh, but its change; nor was its essence consumed by the increase of its power. It was the quality that passed away, not the nature that failed; and that Body which could be crucified became impassible, that which could be killed became immortal, that which could be wounded became incorruptible. And with good reason is Christ's flesh said not to be known in that state in which it has been known; for there remained in it nothing passible, nothing weak, so that it might be itself in respect to its essence, and not be itself by means of glory. (*Sermon XIII.*)

(1) Dr. William Bright, whose translation we have used, adds the following note: "Here he emphatically makes the presence of a common nature with Christ depend on supernatural conditions. Men have it 'if' they receive Him, i.e., if they are regenerated by His Spirit in Baptism. This 'if' is momentous; and modern tendencies to naturalism make it now more significant than ever. According to a mode of speech which was largely current some years ago, in one school of religious thought, all men, simply as men, and irrespectively of any 'event' in their religious history, from their natural birth upwards, are to be regarded as members of Christ and children of God; and baptism is not the means whereby they become so, but a witness that they have always been so. . . ."

What Did God Take?

BY ST. THOMAS AQUINAS

(*Summa Theologica*, Part III, Question IV)

Article 4

SHOULD the Son of God have taken human nature in general, apart from all individuals? In this fourth question we proceed as follows:—

1. It would seem that the Son of God should have taken human nature in general, apart from all individuals. For the taking of human nature occurred for the common salvation of all men; hence in I Tim. 4:10 it is said of Christ that He is *the Saviour of all men, especially of those that believe*. But a nature, as it exists in individuals, has lost its universality. The Son of God ought therefore to have taken human nature as it is apart from all individuals.

2. Moreover, in all things we should attribute to God what is noblest. But in every genus the best is what is of itself. The Son of God ought therefore to have taken man as man is in himself; that is, according to the Platonists, human nature apart from its individual specimens. So this is what the Son of God should have taken.

3. Moreover, as was shown in Article III, the Son of God did not take human nature in the concrete, what we should call "a man." But this clearly means human nature as in individuals. So the Son of God took human nature in general, apart from individuals.

Against this, however, is what St. John Damascene says: *God the Word Incarnate did not take such a nature as exists only in thought: for this would have been no Incarnation, but a fiction and pretense of Incarnation*. But human nature in the abstract, apart from individual specimens, does exist only in thought, for, as St. John says, *it does not exist independently*. So the Son of God did not take human nature in general, apart from individuation.

My reply is that the "nature" of man (or of any other object of sense perception),

over and above the existence it has in individual specimens, can be thought of in two ways: first as if it had independent existence apart from matter, as the Platonists hold, and secondly as existing in some mind (human or divine). But, as Aristotle proves, cannot exist independently, because perceptible matter is an integral part of the nature of perceptible things, and belongs to the definition, as flesh and bones belong to the definition of man. So it is impossible for "human nature" to exist apart from perceptible matter. If, however, there were a human nature existing in this way, it would not be suitable for assumption by the Son of God: in the first place because such assumption is by a Person, and it is contrary to the very idea of a *common* form to be in a person, because this makes it *indivisible*; secondly, because to a common nature we can attribute only common and universal operations, for which a man merits neither praise nor blame; whereas the very purpose for which the Son of God took our nature was that in it He might merit in our behalf; and thirdly, because a nature existing in this way is an object of thought but not of perception; whereas the Son of God took human nature in order to be seen by men. (Baruch 3:37: *Afterward did he show himself upon earth, and conversed with men*.)

Neither could the Son of God have taken human nature as it exists in the mind of God, for this is nothing but the divine Nature, and in this sense the Son possessed it from eternity.

Neither can we say that the Son of God took human nature as it exists in the human mind, for this would be only that He should be *thought* to take it, so that if He did take it in actual fact the thought would be mistaken, and such a taking of human nature would be, as the Damascene says, but a fictitious Incarnation.

To the first objection, then, we must

the incarnate Son of God is the common our of all, not through His nature being non to the genus or species, apart from individuals, but through His being, as incarnate Son of God, the common and universal cause of human salvation.

To the second we should say that "man," thought of by the Platonists as existing independently over and above individual men, where to be found in actual fact—though some say Plato thought of abstract "man" as existing only in the mind of God; in that case there was no need for the Word to take it, since He had had it from eternity.

To the third, the answer is that though He did not take human nature in the concrete, in the sense of its having personality before He took it, nevertheless what He took was individual because it was so taken as to belong to an Individual.

Article 5

Should the Son of God have taken human nature in all its individual specimens? This question we take up as follows:—

It would seem that the Son of God could have taken human nature in all its individual specimens. For primarily and essentially what was taken was human nature. What belongs essentially to any nature belongs to all who possess that nature. It is therefore fitting that the Word of God should take human nature in all human beings.

Moreover, as it says in John 3:16 *and so loved the world, that he gave his only-begotten Son*), God's Incarnation came from God's love. But love makes us give ourselves to our friends as much as we can. If it was possible, as was said in Question Article 7, for the Son of God to take several human natures, or (by the same reason) to take them all. It was therefore fitting that the Son of God should take human nature in all human beings.

Moreover, a skillful workman completes his work in the shortest way he can. If all men had been taken up to be sons of God, nature it would have been shorter than through the one Son by nature the many could be brought to be adopted sons (as in

Gal. 4.5). So the Son of God ought to have taken human nature in all human beings.

Against this, however, is St. John Damascene's statement that *the Son of God did not take human nature in the sense of the human race, nor did He take all human beings*.

My reply is that it was not fitting that the Word should take human nature in the sense of all human beings. For in the first place, this would involve the loss of that multitude of human personalities which belongs to our nature. For since, as was shown in Article 3, in the nature taken up it is impossible to see any person other than the Person who took it, then, if there were no human nature except that taken, it would follow that there was but one Person possessing human nature, that is, the Person who took it. Secondly, this would take away from the dignity of the incarnate Son of God, as being in His human nature the "First-born among many brethren," just as in His divine nature He is the "Firstborn of every creature;" for then all men would be of equal dignity. Thirdly, it was fitting that, just as one Divine Person was incarnate, so He should take only one human nature, that unity might be found on both sides.

To the first objection I would say that to be taken is a property of human nature, but not of human persons (just as, in the Divine Nature, the function of the person is rather to *take*); and at that not a natural or essential property such as would apply to all human beings.

To the second, the answer is that God's love for men is shown not only in His actual taking of human nature but more especially in the sufferings He bore in His human nature in behalf of other men: as Romans 5.8 puts it, *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*; which would not be true if He had taken human nature in all men.

To the third be it said that the skillful workman's choice of the shortest way includes his not doing through many what can be done well enough through one. And so the most fitting thing was that through one Man all the others should be saved.

(Free translation by a member of O.H.C.)

Holy Cross

Fr. Superior conducted missions at St. Thomas' Chapel, New York City, and St. Luke's Church, Germantown, Pa., a retreat for men at Rosemont, noon preaching at St. Peter's, Auburn, N. Y., and the Three Hours at the Buffalo Cathedral.

Bp. Campbell preached at St. Paul's, Great Neck, L. I., St. Gabriel's, Hollis, Holy Apostles and Trinity, Brooklyn, St. Joseph's, Queens Village, and St. Luke's, Hudson Street, New York. He conducted a quiet day at St. Agnes', Washington, D. C., and the Three Hours at St. Mary's, Peekskill, N. Y.

Fr. Harrison preached a mission, including the Three Hours, at St. Cyprian's, New York City.

Fr. Baldwin conducted two quiet days in Utica and preached the Three Hours at St. George's Church.

Fr. Parker preached a mission at Dansville, N. Y.

Fr. Adams preached a mission at the Church of the Incarnation, Detroit, and addressed the Detroit Clericus.

Fr. Packard preached the Three Hours at All Saints', Ashmont, Mass.

Fr. Gunn conducted an eight-day preaching at Christ Church, Raleigh, N. C.

Fr. Hawkins preached at Christ Church, Marlborough, N. Y., and gave the Three Hours at Holy Cross.

Intercessions

Please give thanks with us for Fr. Packard's safe return from Africa and pray for the following:—

April 5-9:—Retreat for the Oblates of Mount Calvary at Holy Cross.

April 5-12: Retreat for the Community of St. Mary at Peekskill, N. Y.

April 9 and in four subsequent weeks: school of religion at St. George's, Newburgh, N. Y.

April 16-18:—Retreat for the Community of the Transfiguration, Glendale, O.

April 18-22:—Preaching at the Church of the Advent, Boston, Mass.

April 18-25:—Visit at Greer School, Verbank, N. Y.

April 22-24:—Retreat for women at Paul's, Dayton, O.

April 25-May 2:—Mission at St. Paul Brenham, Texas.

Mount Calvary

We are making rapid progress here at Mount Calvary. The big chapel is complete for which we ask you, all to give thanks. We have also completed the refectory, the sacristy, the guests' corridor, four guest cells, and five cells for members of the Community. The kitchen is now ready for use. We have had several guests already and are delighted with frequent visitors.

A number of gifts have been made here those previously reported. A cell has been given in memory of Father Allen, O. S. A. and another in memory of the Reverend E. Craig, of the Diocese of Los Angeles. A third cell has been given. We should like to make mention of a magnificent and very old Chinese mirror which can also be used as a gong. When struck, its tones reverberate through the whole House. I should also report the gift of four beds. We can now use about ten more single beds, either of plain wood or of plain iron. Our other rooms are simple chests of drawers and straw chairs, bed linen, table linen, pillows, blankets. When the House is complete we shall be able to give retreats for fifteen. Fifteen is an ideal number. We shall also need blue pottery plates, cups, and saucers about a dozen.

The weather continues ideal. Today is very clear and we can see many miles up down the coast line. In fact the view is surpassed in this or any other country.

Contributors

Dr. Francis J. Hall was formerly Professor of Dogmatic Theology at the General Theological Seminary.

Fr. Harold F. Hohly is rector of Christ Church, Bronxville, N. Y.

Fr. Walter C. Klein, Th.D., is American Chaplain to the Anglican Bishop of Jerusalem.

Fr. Carroll E. Simcox is chaplain of the Francis' House, Madison, Wisconsin.

St. Andrew's

February brought us most unpleasant weather. The depth of the snow here could be compared with other parts of the country. But Sewanee mountain has its own twist—low-lying clouds which cover everything with a coating of ice. For a while it was almost impossible to drive a car. Then for the rest of the month we had alternating with fog. Some of us Yangtze got homesick for a good old New England spell.

With such weather we were not surprised in having a goodly crop of colds. At times sniffing and barking made the School seem like a particularly noisy zoo. But we were blessed this year with a very efficient school nurse who takes excellent care of the students when they are sick and has them on their feet again in record time.

As I write this on the last day of February, spring seems to have arrived at last. We have had a couple of beautiful days and the nights are filled with the welcome croaking of frogs. Sewanee winters are unpleasant, but thank heaven they are short.

We are proud of both our basket-ball and boxing squads. They did not tally up many victories as last year. That was probably to be expected of the basket-ball team since its members were all young and inexperienced. What was so encouraging was the tremendous improvement made as the season progressed. The proof of this came in the final home game. Battle Ground Academy had beaten St. Andrew's earlier in the year 53-14. In the return match we won 45-42 against a team that was so much weaker than our boys that the shortest man in their squad was as tall as our tallest.

The boxers avenged their first 6-4 defeat of Sewanee Military Academy by winning the return match in our own new ring, 6-2. The difficulties of travel and schedule engagements kept the squad idle for most of February, so that they entered the Midwinter tournament with very little ring experience. Nevertheless, those who saw the fights said that they acquitted themselves admirably. One boy reached the semi-finals in his weight class and another lost in the

finals only by a referee's decision when the judges' score was tied.

Thoughts are now turning to baseball, tennis and track. We shall have our new diamond this spring. The track team will still have to go to Sewanee for their practice this year, but we hope to complete our own quarter-mile track this summer.

On the academic side, one experiment we tried this year seems to be working out splendidly. We felt that, at a Church School, Sacred Studies should be more than an extra course meeting once a week in the evening. Of course, in order to offer enough credits in secular subjects, it is impossible to have a full, five-times-a-week course in religion each year. But we decided we could devote that much time to it in one grade of the High School. Accordingly we established a Fifth Form, full-credit course in Church History.

It has turned out very well. We have been able to cover the history of the Church from the beginning to the present day. The boys have gained at least a nodding acquaintance with the great saints—Paul, Athanasius, Augustine, Benedict, Thomas Aquinas, etc.; and some of them have even learned to distinguish between Eusebius of Caesarea and Eusebius of Nicomedia. It has been possible to work in much Church doctrine and the development of the Eucharist, Penance, prayer and mysticism. The study of the Reformation has laid the foundation for understanding the present divisions of the Church and the Anglican position.

There did not seem to be any published history of the Church which covers the ground in the way we desired. So we have worked out a mimeographed booklet which, after further experimentation, we hope to be able to publish.

The boys have shown great interest in the course and have glimpsed something of the majesty and importance of the Church. We feel this has been a long step in the right direction.

Like everyone else, St. Andrew's has been caught in the spiral of rising prices, but we are fighting to keep expenses down and we trust that, through the generosity of our friends, God will provide.

An Ordo of Worship and Intercession, April-May 19

- April 16 *Friday* W Mass of 2nd Sunday after Easter gl col 2) of St Mary 3) for the Church or Bishop of Easter till Ascension unless otherwise directed—for all our friends.
- 17 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration for the children of the war areas
- 18 3rd Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop all in civil authority
- 19 St Alphege BM Double R gl—for the Church in England, facing hardship and privation.
- 20 *Tuesday* W Mass of Easter iii gl col 2) of St Mary 3) for the Church or Bishop—for all who have us good
- 21 St Anselm BCD Double W gl cr—for our theological seminaries
- 22 *Thursday* W Mass as on April 20—for the Church's work among students
- 23 St George M Double R gl—for the peace of the world
- 24 *Of St Mary* Simple W Mass as on April 17—for the Church's works of mercy
- 25 St Mark Ev Double II Cl R gl col 2) Easter iv cr pref of Apostles LG Sunday—for our native exiles and teachers
- 26 Monday W Mass of Easter iv col 2) of St Mary 3) for the Church or Bishop—for the Novitiate
- 27 *Tuesday* W Mass as on April 26—for our Country
- 28 *Wednesday* W Mass as on April 26—for St. Andrew's School
- 29 *Thursday* W Mass as on April 26—for guidance in vocation to all who need it
- 30 St Catherine of Sienna Double W gl—for all Religious
- May 1st St Philip and St James App Double II Cl R gl cr pref of Apostles—for justice in all labor relations
- 2 5th Sunday after Easter Semidouble W gl col 2) St Athanasius BCD cr—for a right faith in the Incarnation of God
- 3 Finding of the Holy Cross Double II Cl R Mass a) of the Feast gl col 2) Rogation cr pref of Pentecost LG Rogation or b) after Rogation Procession Rogation Mass V col 2) Holy Cross pref of Easter of the Feast—for Mount Calvary, Santa Barbara
- 4 St Monica W Double W Mass a) of St. Monica gl col 2) Rogation or b) after Rogation Procession Rogation Mass col 2) St Monica—for the homeless and starving
- 5 Vigil of the Ascension W Mass a) of the Vigil gl col 2) Rogation 3) of St Mary or b) after Rogation Procession Rogation Mass V col 2) Vigil 3) of St Mary LG Vigil—for the crops and harvests of the world
- 6 Ascension Day Double I Cl W gl cr pref of Ascension until Whitsunday unless otherwise directed Commemoration of St John APL this year—for the Servants of Christ the King
- 7 St Stanislaus BM Double W gl col 2) Ascension cr—for the Polish National Catholics
- 8 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for the poor and suffering
- 9 Sunday after Ascension Semidouble W gl col 2) St Gregory Nazianzen BCD 3) Ascension cr—for the Orthodox
- 10 St. Antoninus BC Double W gl col 2) Ascension cr—for all bishops
- 11 Within the Octave Semidouble W Mass as on May 8—for all Church publications
- 12 St Pancras M Double R gl col 2) Ascension cr—for those soon to graduate from school
- 13 Octave of the Ascension Gr Double W gl cr—for all missions
- 14 *Friday* W Mass of Sunday gl col 2) of St. Mary 3) for the Church or Bishop—for all sinners
- 15 Vigil of Pentecost Semidouble R gl pref of Whitsunday—for the Lambeth Conference
- 16 Whitsunday Double I Cl R gl seq cr pref of Whitsunday until Trinity—for reunion

NOTE:—On the days indicated in italics ordinary requiem and votive Masses are permitted.

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